بعض مسائل الإيمان والكفر

ENG/AR

MASAAIL PERTAINING TO IMAN AND KUFR

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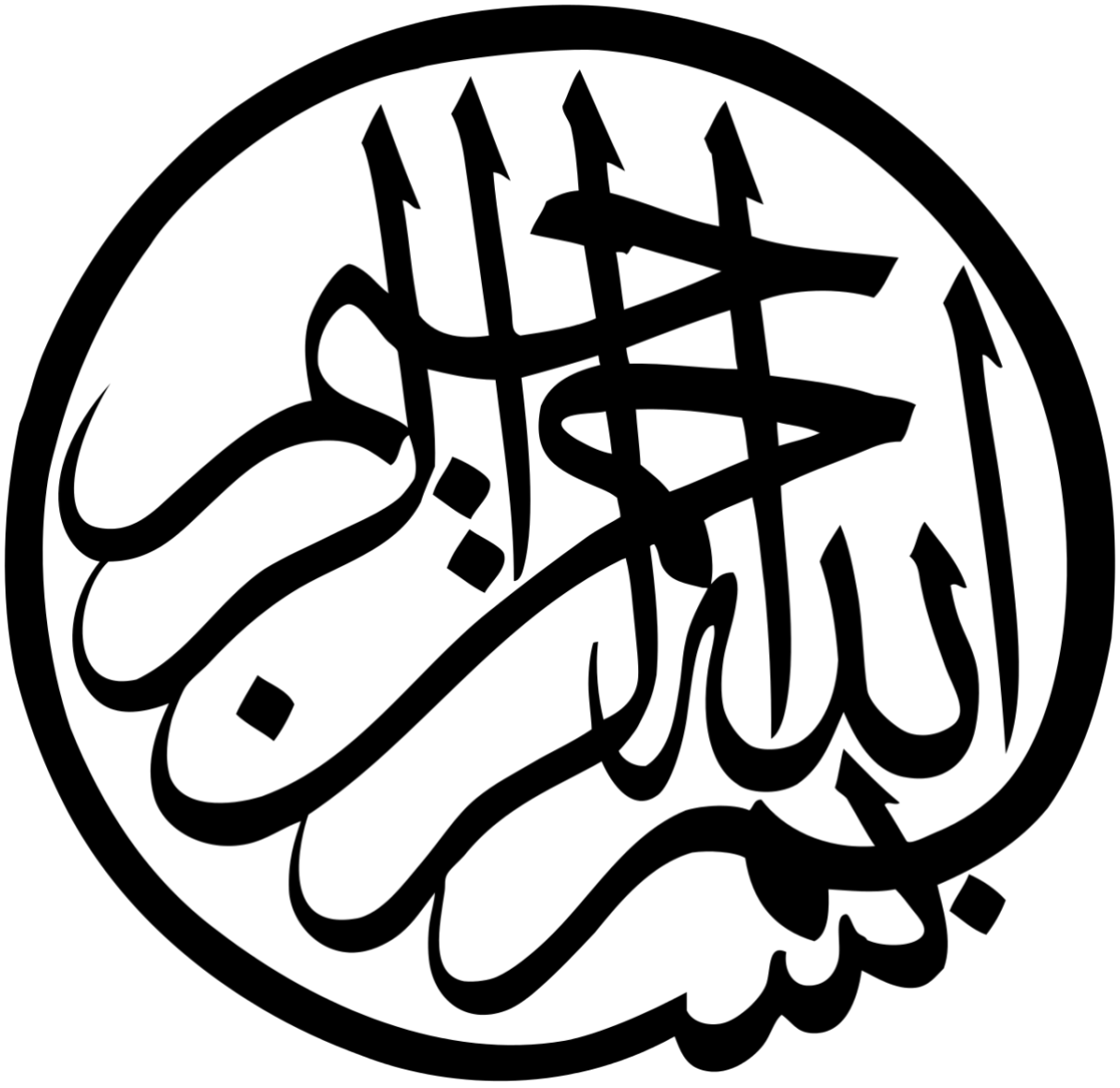
بسم الله الرحمن الرحيم

بعض مسائل الايمان والكفر

الإيمان ومراتبه عند أهل السُنة :

الحمد لله رب العالمين والصلاةُ والسلام على خيرِ خلق الله أجمعين وعلى آله وصحبه الغُر الميامين ومن تبعهم بإحسان إلى يوم الجمع والدين ... أما بعد :

فهذا مُختصر في بيان بعض مسائل الإيمان .. أقول فيه مستعيناً بالله تعالى وعليه التُكلان :

مسألة : تعريف الإيمان :

الإيمانُ لغةً : هو التصديق .

قال تعالى على لسان إخوة يوسف : (وَمَآ أَنتَ بِمُؤۡمِنٖ لَّنَا وَلَوۡ كُنَّا صَٰدِقِينَ) [سورة يوسف 17] .. أي : بمصدقٍ لنا .

والإيمان شرعاً عند أهل السُنة له معنيان :

1/ **معنى خاص**: وهو إذا ما أتى مُقترناً بلفظ (الإسلام) في سياق النصوص من الكتاب والسُنة ، فيكون الإسلام بمعنى الأقوال والأفعال الشرعية الظاهرة على اللسان والجوارح ، ويكون الإيمانُ فيها بمعنى : ما في القلب من المعرفة والتصديق واليقين بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره .

يدل على ذلك ما جاء في صحيح مسلم من حديث عمر بن الخطاب رضي الله عنه في حديث جبريل المشهور وسؤاله للنبي عليه الصلاة والسلام عن الدين : (قَالَ : يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا

اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا ". قَالَ : صَدَقْتَ. قَالَ : فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ : فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ : " أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ، خَيْرِهِ وَشَرِّهِ " قَالَ : صَدَقْتَ....) الحديث .

2/ **معنى عام :** وهو إذا ما جاء ذكر لفظ الإيمان لوحده في النص غير مقترن بلفظ الإسلام ، فيكون معنى الإسلام والإيمان : جميع الطاعات الظاهرة والباطنة ، وهذا المعنى يشمل دين الإسلام كُله ، لذلك عبّر أهل السنة عن الإيمان بهذا المعنى العام بقولهم : هو قولٌ وعمل ، قول القلب واللسان ، وعمل القلب واللسان والجوارح ..

يدل على ذلك ما جاء في الصحيحين - واللفظ لمسلم - عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (الْإِيمَانُ بِضْعٌ وَسَبْعُونَ - أَوْ : بِضْعٌ وَسِتُّونَ - شُعْبَةً، فَأَفْضَلُهَا قَوْلُ : لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ .) .

فجعل النبي عليه السلام قول اللسان (قول لا إله إلا الله) ، وعمل الجوارح (إماطة الأذى عن الطريق) ، وعمل القلب (الحياء) .. من الإيمان .

Masāil Pertaining to Iman and Kufr

▪Iman and it's levels according to Ahl-Sunnah

All Praise is [due] to Allah, Lord of the Worlds, and may the prayers and peace be upon the best of Allah's creation ,ﷺand upon his family and his faithful companions, and upon those who follow them in goodness until the Day of Gathering and ad-Deen..

As for what follows..

This is a brief explanation of some issues of Iman.. I say, with the help of Allah Azza Wa Jal and upon Him we rely:

Mas'alah: Defining Iman (Faith).

Linguistically, Iman (faith) is tasdeeq (belief).

Allah Azza Wa Jal said on the tongue of the brothers of prophet Yusuf:

{وَمَآ أَنتَ بِمُؤۡمِنٖ لَّنَا وَلَوۡ كُنَّا صَٰدِقِينَ.}

{"But you would not believe us, even if we were truthful."}, meaning, 'you will not believe /صَدِّقsaddiq us'.

According to Ahl Sunnah Iman has two meanings in Shar'iah:

1- Specific meaning:

It is when the term Iman comes together with the term Islam in the same context in the text of Quran and Sunnah. Then Islam refers to Shar'i statements and actions which are outwardly manifested upon the tongue (statement), and the limbs (actions), and Iman refers to that which is in the heart, like knowledge (ma'rifa), belief (tasdeeq) and certainty (yaqeen) in Allah Azza Wa Jal, and in His Angels, His Books, His Messengers, the Day of Judgement and in preordainment (destiny), its bad and good consequences.

The evidence for this is the hadith of 'Umar bin Al-Khattab (may Allah be pleased with him) in Sahih Muslim, the famous hadith of Jibril when he asked the Prophet ﷺ, about the religion: (He said, "O Muhammad ﷺ! Tell me about Islam". He ﷺ replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad ﷺ is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired, "Tell me about Iman." He ﷺ said: "It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth.." (hadith)

2- General meaning:

It is when the term Iman is isolated and used on its own in the text of Quran and Sunnah without being combined with the term Islam. Then the meaning of Islam and Iman both refer to all actions of obedience to Allah, both outward (upon the limbs) and inward (upon the heart). Therefore, Ahl- Sunnah expressed Iman in this general sense by saying it is statement and action, the statement of the heart and the tongue, and the action of the heart, tongue and limbs.

The evidence for this is the hadith in the Sahihayn (Bukhari and Muslim), in the wording of sahih Muslim, on the authority of Abu Hurayra, he said the Prophet ﷺsaid, "Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful objects from the road, and modesty is a branch of Iman." (Sahih Muslim)

So the Prophet ﷺdefined the statement of the tongue (the saying of laa ilaha illallah), and the actions of the limbs (removal of harmful object from the road), and the actions of the heart (modesty).. part of Iman.

مسألة : وأعمال القلب واللسان والجوارح من الإيمان عند أهل السُنة ، خلافاً لفرق المُرجئة ..

لقوله تعالى عن صلاة المسلمين لبيت المقدس قبل تحويل القبلة إلى الكعبة : (وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمۡۚ) [سورة البقرة 143] ..

فسمى الصلاة إيماناً وهي عملٌ من عمل الجوارح .

وقال عليه الصلاةُ والسلام لوفد عبد القيس - كما جاء في صحيح البخاري وغيره من حديث ابن عباس رضي الله عنهما - (أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ ؟ " قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ : " شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمُسَ ...) الحديث .

فسمى قول اللسان وأعمال الجوارح هذه إيماناً .

وكذلك حديث أبي هريرة المُتقدم عن النبي عليه الصلاةُ في أن الإيمان بضعٌ وستون شُعبة يدل على أن العمل من الإيمان .

فالإيمان بالتالي يشمل شُعب الإيمان كلها على القلب واللسان والجوارح ، قولاً وعملاً ..

فيدخل فيه :

<u>قول القلب</u> : وهو المعرفة والتصديق واليقين بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره واجتناب ما ينافي قول القلب في أصله أو كماله ..

<u>وقول اللسان</u> : وهو الإقرار بالشهادتان وما في معناهما مما يدخل به المُكلف الإسلام واجتناب ما ينافي ذلك من قول اللسان في أصله أو كماله ..

وعمل القلب : من محبة الله ورسوله ودينه وشريعته والمؤمنين وبُغض الكفر والكافرين وبغض معصية العاصين ، والإخلاص في النية في الأعمال جميعها ، والخشية لله والرغبة والرهبة والتوكل والخضوع والذل له والإنابة ... إلخ ، واجتناب ما يُنافي عمل القلب أصله أو كماله .

وعمل اللسان : وهو الطاعات اللسانية من الأمر بالمعروف والنهي عن المُنكر وقراءة القرآن وذكر الله وتعليم الشرع ... إلخ ، واجتناب ما ينافي عمل اللسان في أصله أو كماله ..

وعمل الجوارح : كالصلاة والزكاة والصوم والحج والجهاد والصدقة وصلة الأرحام ... إلخ ، واجتناب ما يُنافي عمل الجوارح في أصله أو كماله ..

Actions of the heart, tongue and the limbs are from Iman according to Ahl-Sunnah, contrary to the beliefs of the Murji'ah.

The evidence for this is based on the statement of Allah (Azza Wa Jal) concerning the salah of the muslimeen towards Bayt al- Maqdis prior the change of qiblah towards Makkah was made; {And never would Allāh have caused you to lose your faith [i.e., your previous prayers]} (Baqarah:143)

So here, Allah refers to Salah as Iman (faith), and this is an action from the actions upon the limbs.

In addition, the Prophet ﷺ said to Wafd 'Abd al- Qais, as mentioned in Sahih al Bukhari from the hadith of Ibn 'Abbas (may Allah be pleased with him) wherein he asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet ﷺ said, "It means, to testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger ,ﷺ to offer prayers perfectly, to pay the Zakat (obligatory charity), to observe fast during the month of Ramadan and to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause".. (to the end of the hadith).

So the Prophet ﷺ named the statement of the tounge and actions of the limbs, part of Iman.

Iman, therefore, includes all branches of faith, including that which is performed by the heart, the tongue, and the limbs, by word (statement) and action (deeds).

Therefore it includes:

1- The statement of the heart / قول القلب:

It is knowledge, belief, and certainty in Allah, His angels, His books, His messengers, the Last Day and in preordainment (destiny), it's good and its bad consequences, and to avoid all that which contradicts the statement of the heart, whether they are from the level of asl (asl Iman al-Wajib) or the second level (kamal Iman al-Wajib).

2- The Statement of the tongue / : قول اللسان It is professing (uttering) the two testimonies and what is included in it's meaning by which one enters into Islam and to avoid all that which contradicts it from the statements of the tongue, whether they are from the level of asl (asl al-Iman al-Wajib) or the second level (kamal Iman al-Wajib).

3- The action of the heart / : عمل القلبactions such as love for Allah and His Messenger, His religion, His Shari'a and for the believers, and having hatred for kufr in itself and for the disbelievers, and hatred for the sin of those who are disobedient to Allah. It also includes Ikhlas (sincerity) of intention for all actions, fear of Allah, raghbah (earnest desire), rahbah (fear of Allah), reliance, submission, humility to Him, and repentance..etc., and to avoid all that which contradicts the actions of the heart, whether they are from the level of asl (asl Iman al-Wajib) or the second level (kamal Iman al-Wajib).

4- The action of the tongue / : عمل اللسان It is the actions of obedience upon the tongue such as enjoining what is good and forbidding what is evil, recitation of the Qur'an, remembrance of

Allah, teaching the Shar' of Allah..etc, and to avoid that which contradicts the actions of the tongue, whether they are from the level of asl (asl Iman al-Wajib) or the second level (kamal Iman al-Wajib).

5- Actions of the limbs / : عمل الجوارح Such as prayer, zakah, fasting, performing the Hajj, jihad, giving Sadaqah and maintaining the ties of kinship..etc, and to avoid all that which contrdict the actions of the limbs, whether they are from the level of asl (asl Iman al-Wajib) or the second level (kamal Iman al-Wajib).

■ وبهذا المعنى فالإيمان يشمل الدينَ كُله من أقوال وأعمال شرعية على القلب واللسان والجوارح ، كما قرر ذلك أئمة أهل السنة والحديث رحمهم الله من علماء القرون الخيرية الأولى ومن سار على نهجهم ، ومما قالوه :

• قال الإمام الأوزاعي رحمه الله (ت 157هـ) كما في (شرح أصول إعتقاد أهل السنة) للالكائي (٥/٩٥٦) : (لا يستقيم الإيمان إلا بالقول، ولا يستقيم الإيمان والقول إلا بالعمل، ولا يستقيم الإيمان والقول والعمل إلا بنية موافقة للسنة؛ فكان من مضى ممن سلف لا يفرقون بين الإيمان والعمل ، والعمل من الإيمان، والإيمان من العمل، وإنما الإيمان اسم يجمع كما يجمع هذه الأديان اسمها وتصديقه العمل؛ فمن آمن بلسانه وعرف بقلبه وصدق ذلك بعمله فذلك العروة الوثقى التي لا انفصام لها، ومن قال بلسانه ولم يعرف بقلبه ولم يصدقه بعمله لم يقبل منه، وكان في الآخرة من الخاسرين) إهـ .

• وقال الإمام مالك رحمه الله (ت 179هـ) كما في (شرح أصول إعتقاد أهل السنة) للالكائي (٥/١٠٣٠) : (الإيمان قول وعمل) أهـ

• وقال الإمام وكيع بن الجراح رحمه الله (ت 179هـ) كما في (شرح أصول إعتقاد أهل السنة) للالكائي (٥/١٠٣٠) : (أهل السنة يقولون : الإيمان قول وعمل) إهـ .

• وقال الإمام الشافعي رحمه الله (ت 204هـ) كما في (شرح أصول إعتقاد أهل السنة) للالكائي (٥/٩٥٦) : (كان الإجماع من الصحابة والتابعين من بعدهم ممن أدركناهم: أن الإيمان قول وعمل ونية، ولا يجزئ واحد من الثلاثة إلا بالآخر) إهـ .

• وقال الإمام البخاري رحمه الله (ت 256هـ) كما في (شرح أصول إعتقاد أهل السنة) للالكائي (٥/٩٥٩) : (كتبتُ عن ألف من العلماء وزيادة، ولم أكتب إلا عمن قال : الإيمان قول وعمل ، ولم أكتب عن من قال : الإيمان قول) إهـ .

• وقال الإمام الآجري رحمه الله (ت 360هـ) كما في (الشريعة) (٢/٦١١) : (إعلموا - رحمنا الله وإياكم - أن الذي عليه علماء المسلمين أن الإيمان واجبٌ على جميع الخلق؛ وهو تصديقٌ بالقلب، وإقرارٌ باللسان، وعملٌ بالجوارح . ثم اعلموا أنه لا تجزئ المعرفة بالقلب

والتصديق ؛ إلا أن يكون معه الإيمان باللسان نطقاً، ولا تجزئ معرفةٌ بالقلب، ونطقٌ باللسان؛ حتى يكون عملٌ بالجوارح؛ فإذا كملت فيه هذه الثلاث خصال كان مؤمناً . دل على ذلك القرآن والسنة، وقول علماء المسلمين) إهـ .

• وقال الإمام القاضي أبو يعلى الفراء (ت 458هـ) كما في (مسائل الإيمان) (صـ ١٥٢) عن تعريف الإيمان في الشرع بالمعنى العام : (وأما حده في الشرع فهو جميع الطاعات الباطنة والظاهرة؛ فالباطنة أعمال القلب، وهو تصديق القلب، والظاهرة هي أفعال البدن الواجبات والمندوبات) إهـ .

• وقال الإمام قوام السنة الأصفهاني رحمه الله (ت 535هـ) كما في (الحُجة في بيان المحجة) (١/٤٠٣) : (الإيمان في الشرع عبارة عن جميع الطاعات الظاهرة والباطنة) إهـ .

• وقال الإمام القاضي أبو يعلى الفراء (ت 458هـ) كما في (مسائل الإيمان) (صـ ١٥٢) عن تعريف الإيمان في الشرع بالمعنى العام : (وأما حده في الشرع فهو جميع الطاعات الباطنة والظاهرة؛ فالباطنة أعمال القلب، وهو تصديق القلب، والظاهرة هي أفعال البدن الواجبات والمندوبات) إهـ .

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Therefore, in continuation of the aforementioned, Iman includes the entire religion, consisting of Islamic religious statements, and includes actions which are performed upon the heart, the tongue and the limbs, as defined by the scholars of Ahl al-Sunnah Wal Hadith, in accordance to the understanding of the earlier Salaf from the three preferred centuries and those who followed their way.

Some statements of the earlier scholars regarding Iman:

• Imam al-Awza'i, may Allah have mercy on him (Died 157 AH), stated in (Sharh Usool I'tiqad Ahl Sunnah) by al-lalaKa'i (956/5), "Iman will not be correctly established except by statement, and Iman and statement will not be established except (it is combined) with action. Iman, statement, and action/deeds will not be correctly established except with an intention which conforms to the Sunnah. The earlier scholars did not differentiate between Iman (faith) and action (deeds). Therefore, actions are from Iman, and Iman is from actions, (as they come hand in hand). Indeed Iman is a name that brings together these aspects, and actions confirm and actualize Iman. Therefore, whoever had Iman by (way of) statement, and acknowledged with his heart, and confirmed this by (the performance of) actions, then that is the most trustworthy handhold with no break in it. But whoever accepted Iman by statement (with his tongue only), but did not acknowledge it with his heart and did not affirm this by actions, Iman will not be accepted from him, and on the Last Day he will be from among the losers." (End of quote)

• Imam Malik (may Allah have mercy on him) (Died 179 AH) said as it was mentioned in the explanation of Usool I'tiqad Ahl Sunnah 1030/5, "Iman is statement/word and action/deeds." [End of quote]

• Imam Wakee' bin Jarrāh (may Allah have mercy on him) (Died 179 AH) said as stated in (the explanation of Usool I'tiqad Ahl Sunnah) Lil-alkā'i (1030/5): "Ahl-Sunnah say Iman is word and deed." (i.e. statement and action).

• Imam Ash-Shafi'i said (Died 204 AH) as mentioned in (Sharh Usool I'tiqad Ahl-Sunnah) Lil-lalkā'i (956/5): It was the Ijma of the sahabah and the tabi'een and those after them of whom we met, that Iman is statement, action and intention, and one of the three (alone) is not accepted without the others." [End of quote]

• Imam Bukhari (may Allah have mercy on him) (Died 256 AH) also stated in Sharh Usool I'tiqad Ahl Sunnah (Lil- lalkā'i 959/5): "I quoted from a thousand scholars or more, and I did not write except from those who said 'Iman consists of statement and actions', and I did not write from those who said Iman is statement (only)." [End of quote]

• Imam Ājiri (may Allah have mercy upon him) (Died 360 AH) said in his work (Shariah 611/2), "know may Allah have mercy on you, that what the scholars of the muslimeen are upon is that Iman is Wajib upon all the creation, and it is the belief with the heart, profession with the tongue, and actions/deeds of the limbs. Then know that knowledge with the heart and belief (in its truthfulness) alone is insufficient, unless it is accompanied with Iman with the tongue (by pronunciation). Also, the knowledge of it with the heart, and pronunciation with the tounge is insufficient unless it is followed up with actions/deeds upon the limbs. If he possesses these three qualities, then he is a believer (mu'min). This is evidenced by the

Quran, Sunnah and the statements of the scholars of the muslimeen." [End of quote]

• Imam Al-Qādi Abu Ya'lā Furā' said (Died 458 AH), as mentioned in (masāil Iman/pg 152) regarding the definition of Iman in the shar'iah with regards to its general meaning: "As for its limits in shar'iah, it (Iman) is all actions of obedience both inward and outward. As for the inward (part), it is the actions of the heart and that is belief of the heart, and the outward (part) is the obligatory actions and good deeds upon the body." [End of quote]

• Imam Qawwām As-Sunnah Al-Asfahāni (may Allah have mercy on him) (Died 535 AH) said, as it was mentioned in (Hujja fi Bayān Al-Muhijja) (403/1): "Iman in the Shari'ah is an expression (which refers to) all actions of obedience both outward and inward." [End of quote]

■ **مسألة :** والإيمان عند أهل السُنة يزيد وينقص ، يزيد بالطاعة وينقص بالمعصية ، فيزيد إلى ما شاء الله ، وينقص حتى لا يبقى منه شيء ، وأهله يتفاضلون فيه ..

قال تعالى : (إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَـٰتُهُۥ زَادَتْهُمْ إِيمَـٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ) [سورة الأنفال 2] .

وقال : (فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ) [سورة الصف 5] .

وهذا الأصل العظيم من أصول أهل السنة في الإيمان ميَّزهم عن فرق أهل البدع من المرجئة والخوارج ..

فجعلوا الإيمان يزيد وينقص ويتفاضل فيه المؤمنون ، وقد يذهب بعض الإيمان عند العبد بالفسوق والمعاصي ويبقى بعضه ، وقد يذهب كُله حتى لا يبقى منه شيء بفعل نواقض الإسلام ..

مما قال أئمة أهل السُنة في تقرير هذا الأصل :

جاء في (شرح أصول إعتقاد أهل السنة) للالكائي (٥/١٠١٦) أن عبد الله بن عباس، وأبو هريرة، وأبو الدرداء رضي الله عنهم يقولون : (الإيمان يزيد وينقص) إهـ .

جاء في (الإبانة) لابن بطة (٢/٨٤٥) أن عمير بن حبيب الخطمي رضي الله عنه قال : (الإيمان يزيد وينقص، قيل: وما زيادته ونقصانه؟ قال: إذا ذكرنا الله فحمدناه وسبحناه فتلك زيادته، وإذا غفلنا ونسينا فذلك نقصانه) إهـ .

وجاء في صحيح البخاري في (كتاب الإيمان) قول عمر بن عبد العزيز رحمه الله : (فإن للإيمان فرائض وشرائع وحدوداً وسنناً؛ فمن استكملها استكمل الإيمان، ومن لم يستكملها لم يستكمل الإيمان) إهـ .

وقال الإمام الحافظ سفيان الثوري رحمه الله (ت 161هـ) كما في (الإبانة) لابن بطة (٢/٨٥٢) : (الإيمان يزيد وينقص) إهـ .

وقال الإمام عبد الله بن المبارك رحمه الله (ت 181هـ) كما في (السنة) لعبد الله بن أحمد بن حنبل (٥/٣١٥) : (الإيمان قول وعمل ، والإيمان يتفاضل) إهـ .

وقال الإمام يحيى بن سعيد القطان رحمه الله (ت 198هـ) كما في (سير أعلام النبلاء) للذهبي (٩/١٧٩) : (كل من أدركت من الأئمة كانوا يقولون: الإيمان قول وعمل؛ يزيد وينقص، ويقدمون أبا بكر وعمر في الفضيلة والخلافة) إهـ .

وقال الإمام الحافظ الحميدي رحمه الله كما في (الشريعة) للآجري (٢/٦٠٧) : (سمعت ابن عيينة يقول : (الإيمان: قول وعمل؛ يزيد وينقص) فقال له أخوه إبراهيم بن عيينة : يا أبا محمد، لا تقولن : يزيد وينقص؛ فغضب وقال: (اسكت يا صبي! بلى حتى لا يبقى منه شيء)) إهـ .

وقال الإمام الشافعي رحمه الله (ت 204هـ) كما في (حلية الاولياء) للأصفهاني (٩/١١٥) : (الإيمان قول وعمل؛ يزيد وينقص، يزيد بالطاعة وينقص بالمعصية - ثم تلا قوله تعالى : - {ويزداد الذين آمنوا إيمانا}) إهـ .

Iman increases and decreases

■ **Mas'alah**: Iman according to Ahl-Sunnah increases and decreases. It increases with obedience and decreases with disobedience. It increases to a level, up to whatever Allah wills, and may decrease until there is nothing left of it, and it's people differ in levels.

Evidence for the increasing of Iman: It is the statement of Allah Azza Wa Jal; {The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.} (Anfal:2)

Evidence for the decreasing of Iman: It is the saying of Allah; {And when they deviated, Allah caused their hearts to deviate, and Allāh does not guide the defiantly disobedient people.} (As-Saf:5)

This is one of the greatest principles from the principles of Ahl-Sunnah regarding Iman, which distinguishes them from the people of bid'ah/innovation, the Murji’ah and the khawarij.

So the scholars agreed that Iman increases and decreases and the believers differ in excellence in this. Sometimes, parts of Iman of the servant may be lost through acts of immorality and disobedience, while parts will remain. At times, all of Iman is lost due to committing any one of the nullifiers of Islam.

■ *Statements of the Salaf regarding this principle:*

It has been mentioned in Sharh Usool I'tiqad Ahl Sunnah (Lil-alkāi 1016/5), that Abdullah bin Abbās, Abu Hurayrah and Abu Dardā (may Allah be pleased with them) used to say, "Iman increases and decreases." [End of quote]

It has also been reported in Al-Ibana by Ibn Batta (845/2), that 'Umayr bin Hubayb al-Khatmi (may Allah be pleased with him) said, "Iman increases and decreases". It was asked of him, 'and how does it increase and decrease?' He replied, "If we remember Allah, Praise Him and Glorify Him, then that is the increasing of it, and when we neglect and forget (His commands), that is the decreasing of it". [End of quote]

It has been reported in Sahih Al-Bukhari in Kitab al- Iman, the statement of Abdul Aziz (may Allah have mercy on him): "Iman is ordains/farāidh, rituals, limits and sunnahs. Whoever completes them has completed Iman and whoever doesn't, then he hasn't completed Iman." [End of quote]

Imam al- Hāfith Sufyan ath-Thawri (may Allah have mercy on him) (161AH) as mentioned in Ibānah by Ibn Battàh (852/2): "Iman increases and decreases."

Imam Abdullah bin Mubarak (may Allah have mercy upon him) said (181AH), as mentioned in As-Sunnah by Abdullah bin Ahmad bin Hanbal (316/5), "Iman consists of statement and action, (word and

deed), and Iman differs (from person to person) in excellence". [End of quote]

Imam Yahya bin Sa'eed al- Qattān (may Allah have mercy on him) (Died 198 AH) as mentioned (Sayr A'lām Nubalā) Li -Thahabi (179/9): "All the Imams I met would say, 'Iman is statement and action, it increases and decreases, and they gave precedence to Abu Bakr and Umar in grace and khilafah." [End of quote]

Imam Hāfith Humaydi (may Allah have mercy on him) said as it was mentioned in 'Shar'iah' by Ājiri (608/2): "I heard ibn 'Uyaynah say, 'Iman is statement and action; it increases and decreases." His brother Ibrahim bin 'Uyaynah said to him, 'O Abu Muhamamd, don't say it increases and decreases.' He became angry and replied, "Be quiet O boy. Yes (i.e. it does decrease), until there's nothing left of it." [End of quote]

Imam Shafi'i (may Allah have mercy upon him) (Died 204 AH) also stated in 'Huliyya al-Awliya Lil Asfahāni (115/9)', "Iman is statement and action which increases and decreases. It increases with obedience and decreases with disobedience". Then he recited the statement of Allah Azza Wa Jal:

{وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا}

{and the Believers may increase in Faith}". [End of quote]

■ **مسألة** : وشعب الإيمان البضع وستون هذه عند أهل السُنة ليست على مرتبة واحدة من حيث تأثير زوالها أو عدم الإتيان بها على إيمان المُكلّف ..

لكنها عندهم على ثلاث مراتب : أصل وكمالين ، كما يلي :

1/ أصل الإيمان الواجب : ويدخل فيها كل شُعبة من شُعب الإيمان بالقلب أو اللسان أو الجوارح ، عدم الإتيان بها يزيل الإيمان من أصله ويكون تاركها كافراً أو مُشركاً أو منافقاً نفاقاً أكبر أو مبتدعاً بدعةً مكفرةً ..

وذلك كالمعرفة والتصديق واليقين بأركان الإيمان الستة (قول القلب) ، وكمحبة الله ورسوله وشريعته (عمل القلب) ، وكالنطق بالشهادتين وما في معناهما لدخول الإسلام (قول اللسان) ، وكالصلاة المفروضة (عمل الجوارح) ..

واجتناب نواقض الإسلام الظاهرة والباطنة يدخل في أصل الإيمان الواجب .

■ **Mas'alah**: Iman has sixty-odd branches according to Ahl-Sunnah which are not on the same level, in terms of the impact it has [of loss] on the Iman of the mukallif.

Some scholars divided these branches into three levels; Asl (foundation) and kamalayn (completeness and perfection), as follows:

1- Asl al- Iman al-Wajib: This includes every branch from the branches of Iman upon the heart, the tongue or upon the limbs, whereby the failure to perform them causes one to lose the Asl/foundation of Iman, and the one who abandons it becomes a mushrik or a kafir or a munafiq (hypocrite) of major hypocrisy or an innovator whose innovation (is kufr), by which he becomes a disbeliever.

That which is included in this level are actions such as knowledge, belief and certainty of the six pillars of Iman which are statements of the heart / قول القلب. It also includes love for Allah and His Messenger and His revealed Law which actions of the heart / عمل القلب, and the profession of the Shahadatayn (the two testimonies) and what is included in it's meaning to enter Islam, which is the statement of the tounge / قول اللسان, and the five Wajib daily Prayers which are actions of the limbs /.عمل الجوارح

Furthermore, to avoid the nullifiers of Islam, both apparent/outward and hidden/inward are part of Asl al-Iman al-Wajib.

2/ **كمال الإيمان الواجب :** ويدخل فيها كل شُعبة من شُعب الإيمان بالقلب واللسان والجوارح ، عدم الإتيان بها يُنقص الإيمان نقصاً لا يُخرج صاحبه من الدين ، لكن يكون تاركها واقعاً في الفسوق أو العصيان أو النفاق الأصغر أو الكفر الأصغر أو الشرك الأصغر أو البدعة غير المُكفرة ..

كمحبة المؤمنين ومحبة الخير لهم (عمل القلب) ، وكالأمر بالمعروف والنهي عن المُنكر المتعيّن (عمل اللسان) ، وكأداء الزكاة وبر الوالدين وصلة الأرحام (عمل الجوارح) ..

واجتناب الكبائر والصغائر - أي الفسوق والعصيان والنفاق الأصغر والكفر الأصغر والشرك الأصغر والبدعة غير المُكفرة - الظاهرة والباطنة من كمال الإيمان الواجب .

ومن أتى بتمام هذه الدرجة فهو المؤمن المُقتصد ، ومن قصّر فيها - بالوقوع في الفسوق أو العصيان - هو المسلم الظالم لنفسه .

2- Kamal al-Iman al-Wajib: This includes every branch from the branches of Iman upon the heart, tongue and the limbs, whereby failure to perform them causes one's Iman to decrease but does not cause one to leave the folds of Islam, (i.e. one does not become an apostate). However, the one who neglects or abandons actions from this level has fallen into fisq/disobedience, sin, minor nifaq, minor kufr, minor shirk, or has committed minor innovation, all of which isn't kufr.

This includes actions such as love for the believers and love for what is good for them which is from the actions of the heart / عمل القلب, and enjoining a specific good and forbidding a specific, which is from the actions of the tongue / عمل اللسان, and like the payment of Zakah, and being dutiful to parents and maintaining the ties of kinship which are actions of the limbs / عمل الجوارح.

Furthermore, to avoid the major and minor sins, meaning all that which is fisq, sin, minor nifaq, minor kufr, minor shirk and innovation which isn't kufr - both outward/apparent and inward are all from that which is included in kamal al-Iman al-Wajib.

Whoever completes all that which is from this level is a moderate believer (mu'min), and whoever falls short by falling into a sin or fisq (from this level), is a sinful Muslim who wrongs himself.

3 **/ كمال الإيمان المُستحب :** ويدخل فيها كل شُعبة من شُعب الإيمان تركها لا يُوقِع المُكلّف في ذنب ، ولكن يُفوّت على نفسه الأجر وعلو الدرجة ، من فعل المستحبات وترك المكروهات والمُشتبهات .وهذه درجة السابقين بالخيرات والمُقربين من رب الأرض والسماوات ، وأهلها يتفاوتون فيها تفاوتاً عظيماً بحسب ما أتوا به منها ..

3- Kamal al-Iman al-Mustahab: This includes every branch from the branches of Iman, whereby failure to perform them does not cause one to be sinful, but causes one to lose great rewards and a lofty station (with Allah). These are actions of mustahbāt (recommended actions), and to abandon all disliked (actions) and unclear (matters). This is the level of those who are foremost in good deeds, and are nearest to the Lord of the heavens and earth. The people from this level differ greatly, according to what they brought forth from it.

■ **ويدل على هذا التقسيم لشُعب الإيمان عند أهل السُنة والذي شمل الدينَ كله :**

قوله تعالى : (ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ) [سورة فاطر 32] .

فقوله (مِن عبادنا) : دخل فيه كل أتى بأصل الإيمان الواجب من المُكلفين .. واجتنب ما يناقضها من نواقض الإسلام .

وقوله (فمنهم ظالمٌ لنفسه) : دخل فيه من قصّر في درجة كمال الإيمان الواجب بفعل الفسوق أو العصيان ..

وقوله (ومنهم مقتصد) : دخل فيه كل من أتى بدرجة كمال الإيمان الواجب واجتنب الفسوق والعصيان .. وإن وقع في شيءٍ منها سارع بالتوبة وطلب الغُفران .

وقوله (ومنهم سابقٌ بالخيرات) : دخل فيها أصحاب الدرجات العُلى ممن هو مقتصد ويُسابق في فعل المُستحبات وترك المكروهات والمُشتبهات ..

قال ابن كثير في تفسيره : (يَقُولُ تَعَالَى : ثُمَّ جَعَلْنَا الْقَائِمِينَ بِالْكِتَابِ الْعَظِيمِ، الْمُصَدِّقُ لِمَا بَيْنَ يَدَيْهِ مِنَ الْكُتُبِ، الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا، وَهُمْ هَذِهِ الْأُمَّةُ، ثُمَّ قَسَّمَهُمْ إِلَى ثَلَاثَةِ أَنْوَاعٍ ، فَقَالَ : ﴿فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ﴾ وَهُوَ : الْمُفَرِّطُ فِي فِعْلِ بَعْضِ الْوَاجِبَاتِ، الْمُرْتَكِبُ لِبَعْضِ الْمُحَرَّمَاتِ. ﴿وَمِنْهُمْ مُقْتَصِدٌ﴾ وَهُوَ: الْمُؤَدِّي لِلْوَاجِبَاتِ، التَّارِكُ لِلْمُحَرَّمَاتِ، وَقَدْ يَتْرُكُ بَعْضَ الْمُسْتَحَبَّاتِ، وَيَفْعَلُ بَعْضَ الْمَكْرُوهَاتِ. ﴿وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ﴾ وَهُوَ: الْفَاعِلُ لِلْوَاجِبَاتِ وَالْمُسْتَحَبَّاتِ، التَّارِكُ لِلْمُحَرَّمَاتِ وَالْمَكْرُوهَاتِ وَبَعْضِ الْمُبَاحَاتِ.) إهـ . نسأل الله من فضله ..

وكذلك يدل على هذا التقسيم: قوله تعالى : (فَأَصۡحَٰبُ ٱلۡمَيۡمَنَةِ مَآ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ۞ وَأَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ مَآ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ۞ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۞ أُوْلَٰٓئِكَ ٱلۡمُقَرَّبُونَ ۞ فِي جَنَّٰتِ ٱلنَّعِيمِ) [سورة الواقعة 8 - 12] .

وهذا التقسيم المنبني على الأدلة وأقوال العلماء من أهل السُنة أولى من إستخدام المُصطلحات المُحدثة التي لا يكاد يُجمع أصحابها على تعريف واحد جامع مانع لها تُسنده أدلة وليس عليها مآخذ ، كمصطلح (أصل الدين) وغيره من المُصطلحات التي أول من أتى بها المُعتزلة .

فمصطلح (أصل الإيمان الواجب) - الذي استخدمه العلماء كشيخ الإسلام ابن تيمية رحمه الله وغيره - وتعريفه وما دل عليه وما يدخل فيه أجمع وأمنع وتُسنده الأدلة وليس عليه مؤاخذات تُذكر ، مقارنةً بمصطلح (أصل الدين) وأشباهه ..

فهذا ما تيسرت كتابته وبيانه ..

والحمد لله أولاً وآخراً ..

والله أعلى وأعلم .

■ **Evidence for the above mentioned division:**

The evidence for the division of the branches of Iman according to Ahl- Sunnah, which includes the entire religion is the following:

The statement of Allah Azza Wa Jal, {Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allāh. That [inheritance] is what is the great bounty.} [Fatir:32]

-His statement {our servants/ : من عبادنا this includes every mukallif who came with Asl al-Iman al-Wajib and avoids that which nullifies it from the nullifiers of Islam.

-His statement, {and among them is he who wrongs himself [i.e., sins] / : فمنهم ظالم لنفسه this includes those who neglect and have shortcomings in the level of Kamal al-Iman al-Wajib by committing actions of fisq and sin.

-His statement, {and among them is he who is moderate / ومنهم مقتصد}: this includes every person who came with/presented the level of kamal al-Iman al-Wajib and in addition to that, he avoided all sinful and immoral acts, and if he committed such acts, he hastened towards seeking repentance and forgiveness.

-His statement, {and among them is he who is foremost in good deeds / :{ ومنهم سابق بالخيرات this includes people of lofty levels, from those who are moderate and foremost in performing the mustahbāt (recommended actions), and who avoid disliked and unclear doubtful matters.

Ibn Kathir stated in his tafseer regarding this verse: "Allah the Most High says, 'then We made those who maintain and establish the Great Book (i.e. Quran), confirming that which preceded it of the Scriptures, those whom We have chosen from among Our servants, and they are this ummah (nation). Then He divided them into three categories, and said, {and among them is he who wrongs himself [i.e., sins]}, and he is the one who is disproportionate in performing some actions of Wajibāt and he commits some of the forbidden actions. {And among them is he who is moderate}, and he is the one who performs the Wajibāt (obligatory ordains) and abandons the forbidden acts, but he may neglect some of the mustahbāt (recommended actions) and commits some disliked actions. {"and among them is he who is foremost in good deeds"}, and he is the one who performs the Wajibāt and the mustahbāt (obligatory ordains and the recommended ones), and the one who abandons the forbidden and the disliked matters and also abandons some mubāh/permitted actions)". [End of quote]. We ask Allah from His bounty..

Likewise, this division is also evidenced by the statement of Allah; {you will ⌜all⌝ be ⌜divided into⌝ three groups. The people of the right, how ⌜blessed⌝ will they be. The people of the left, how ⌜miserable⌝ will they be. And the foremost ⌜in faith⌝ will be the foremost ⌜in Paradise⌝. And the forerunners, the forerunners. They are the ones nearest ⌜to Allah⌝. In the Gardens of Pleasure.} [Al-Waqi'ah:8-12]

This division is based on evidence and statements of the scholars of Ahl-Sunnah and is better than using the recent terminology, upon whom its people hardly agree on one comprehensive precise definition supported by evidence which is not free from criticism, like the term (Asl ad-din) and other terms which were first promoted by the Mu'tazila (i.e. in a manner which contradicts the meaning Ahl Sunnah agree to).

Therefore the term (Asl al-Imanal-Wajib) - which scholars like Shaykh al-Islam Ibn Taymiyyah, (may Allah have mercy on him), and others used. Its definition and what is indicated by it and what is included in it's meaning is more comprehensive and precise and is supported by evidence, and there are no criticism to mention regarding it, compared to the term “Asl ad-din ” and the likes.

This is what Allah has made easy to write and explain.

والحمد لله أولاً وآخراً..

والله أعلى وأعلم

الحمد لله رب العالمين والصلاةُ والسلام على خيرِ خلق الله أجمعين أما بعد

فأجيبُ مستعيناً بالله على ما استفسرتم عنه بما يلي :

1•هل هناك فرق بين الكفر والشرك ام ان كلاهما بنفس المعنى وهل هناك اختلاف بالاحكام مترتب على ذلك ؟

إجابة السؤال الأول 1:

ألفاظ الكفر والشرك مثل ألفاظ الإيمان والإسلام ، إذا افترقا في السياق إجتمعا في المعنى وإذا إجتمعا في السياق افترقا في المعنى .

فلفظ الكفر يشمل الكفر والشرك إن أتى لوحده في النصوص ، ولفظ الشرك يشمل الشرك والكفر أن أتى وحده في النصوص .

أما إن أتيا معاً فالشرك يُقصد به جعل العبادة للأوثان والأصنام والطواغيت ، والكفر ما سوى ذلك مما يناقض الإسلام ويُضاده من كل وجه .

ولا فرق بينهما في الأحكام ، فلا يستقل الكفر بأحكام عن الشرك ، ولا يستقل الشرك بأحكام عن الكفر .

فالله سبحانه يقول : (إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا) [سورة النساء 48] .

فدخل الكفر في الشرك هنا وسُمي شركاً.

وقال تعالى:(وَٱعۡلَمُوٓاْ أَنَّ فِيكُمۡ رَسُولَ ٱللَّهِۚ لَوۡ يُطِيعُكُمۡ فِي كَثِيرٖ مِّنَ ٱلۡأَمۡرِ لَعَنِتُّمۡ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ) [سورة الحجرات 7] .

فدخل الشرك في الكفر هنا وسُمي كفراً.

وقال تعالى :(وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدٗا ۝ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ۝ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرۡتَ بِٱلَّذِي خَلَقَكَ مِن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ سَوَّىٰكَ رَجُلٗا ۝ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّي وَلَآ أُشۡرِكُ بِرَبِّيٓ أَحَدٗا) [سورة الكهف 35 - 38] .

فسمى صاحبه المحاور له كفر صاحب الجنتين بالشك في البعث وقيام الساعة_شركاً.

وهو نفسه لما نزل عليه العذاب سمى ما فعله من الكفر بالشك في قيام الساعة شركاً كما في قوله تعالى:(وَأُحِيطَ بِثَمَرِهِۦ فَأَصۡبَحَ يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا) [سورة الكهف 42].

وقال تعالى:(وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ) [سورة المؤمنون 117] .

▪فسمى الله هنا من عبد غيره - وهو المشرك - كافراً .

وقال تعالى : (لَمۡ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأۡتِيَهُمُ ٱلۡبَيِّنَةُ) [سورة البينة 1].

فلما اجتمع ذكر المشركين والكفار من أهل الكتاب ، سمُي عبدة الأوثان من العرب وغيرهم مشركين ، وأهل الكتاب الكافرين منهم كفاراً .

وسمى النبي عليه الصلاة والسلام ترك الصلاة المفروضة شركاً وكفراً، بقوله : (إن بين الرجل وبين الشرك والكفر ترك الصلاة) رواه مسلم في صحيحه .

فصح بذلك أن يُقال : كل شرك فهو كفر ، وكل كفر فهو شرك ، والكافر مُشرك ، والمُشرك كافر .

The difference between Kufr and Shirk

Is there a difference between kufr and shirk or do they both have the same meaning, and is there a difference in the rulings as a consequence of that?

The terms kufr and Shirk are similar to the terms Iman and Islam in usage. If they are isolated and used on their own in the same context (in the text of Quran and Sunnah), they compliment each other in meaning, and if they accompany each other, they differ in meaning.

So the term kufr includes the meaning of both kufr and Shirk if it is used alone in the text of Quran and Sunnah. Likewise, the word Shirk includes the meaning of both Shirk and kufr if used alone in the text (of Quran and Sunnah.)

However, if they come together, then shirk means to give worship to idols and tawāgheet, and kufr is all that which is other than it, which nullifies Islam and contradicts it from all aspects.

There is no difference between them in terms of rulings (ahkām). So kufr is not independent in ruling from Shirk, and likewise, shirk is not independent in rulings from kufr.

The evidence for this are the following statements of Allah Azza Wa Jal:

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ٤٨

{Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.} [Nisa: 48]

So kufr entered into the meaning of Shirk here, and is called Shirk.

And the statement of Allah Azza Wa Jal; {And know that among you is the Messenger of Allāh. If he were to obey you in much of the matter, you would be in difficulty, but Allāh has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.} [Hujurat:7]

Here, Shirk entered into the meaning of kufr, and is called kufr.

Also, Allah said, {And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return. “His ⌜believing⌝ companion replied, while conversing with him, “Do you disbelieve in the One Who created you from dust, then ⌜developed you⌝ from a sperm-drop, then formed you into a man? But as for me, He is Allāh, my Lord, and I do not associate with my Lord anyone.} [Al-Kahf:35-38]

So the companion who was conversing with him called the (statement) of kufr committed by the owner of the two gardens when he doubted the Resurrection and the Last Day - as Shirk.

And when the punishment descended on him, he himself named his action of kufr, which was doubting the Last Day, as shirk, as mentioned in the statement of Allah: {And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."} [18:42]

Also the statement of Allah Azza Wa Jal; {And whoever invokes besides Allāh another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.} [Mu'minun:117]

Here, Allah named the one who worships other than Him, who is a mushrik, a kafir.

And His statement;

(لَمۡ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأۡتِيَهُمُ ٱلۡبَيِّنَةُ) [سورة البينة 1].

{The disbelievers from the People of the Book and the polytheists were not going to desist ˹from disbelief˺ until the clear proof came to them.} [Al-Bayyinah: 1]

When the term mushrikeen and kuffar of Ahl al- kitab (People of the Book) are used together, the idol worshippers of the Arabs and

others were called mushrikeen, and the kafireen (disbelievers) of the people of the Book were called kuffar.

In addition, the Prophet ﷺcalled the abandoning of the fardh (obligatory) salah, Shirk and kufr in the hadith wherein he said,

إن بين الرجل وبين الشرك والكفر ترك الصلاة

(رواه مسلم في صحيحه) .

"Verily between man and between polytheism and disbelief is the negligence of prayer." [Narrated by Muslim]

With that, it is correct to say that all Shirk is Kufr and all kufr is Shirk, and a kafir is a mushrik and a mushrik is a kafir.

■ **The pillars of Laa ilaha illallah (لا إله إلا الله)**

It is the word of Tawheed (monotheism), and for its sake, Allah created mankind, Paradise and Hell, and it is the key to Paradise.

■ *It has Conditions, Pillars and Nullifiers*

What is the difference between conditions and pillars?

Condition: It is something outside the essence of the matter.

Pillar: It is within the essence of the matter.

For example: Prayer has conditions, it has pillars, and it has nullifiers, and among the conditions of the validity of prayer is Purification (wudhu), and the purification (wudhu) takes place before the prayer. As for the pillar, it is during the prayer itself such as bowing and prostration. The same applies to the word Laa ilaha illallah. From the conditions of the kalimah is knowledge, certainty, sincerity, truthfulness, love, submission and acceptance which must all be fulfilled before one embraces Islam.

The kalimah has two pillars (arkan, plural of rukn), and so it is divided into two parts.

a) لا اله Negation or kufr bit-taghut, which is the first pillar.

b) الا الله Affirmation or Iman billah (belief in Allah), which is the second pillar.

Why) Kufr bit-tāghut) first?

Because one must first reject and disbelieve in all forms of worship which are given to others besides Allah, because there are many people who combine worship of Allah along with shirk. This is like many we see today, who pray to Allah, fast the month of Ramadhan, make the pilgrimage of Hajj, but they also give parts of worship to other than Him, like prostrating to graves and asking from the dead, which means he has not fully disbelieved in the tāghut in the first place.

Evidence for Kufr bit-tāghut:

There are many evidences for the command of Kufr-bit-tāghut in the Quran and Sunnah, and among them is the statement of Allah Azza Wa Jal;

فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى

{And whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold}.

Some Salaf have said that "the most trustworthy handhold" is 'Laa ilaha illa Allah'".

Also, evidence for this is the statement of Allah, {And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid ṭāghūt."}

Mas'alah: Kufr bit-tāghut is performed by the heart, the tongue and upon the limbs, and just like Iman, there are levels of it which is from the asl (foundation/asl al-Iman al-Wajib), whereby the one who abandons it or fails to perform it becomes a kafir and leaves the folds of Islam. From it is also that which is from the level of Kamal al-Iman al-Wajib, whereby the one who abandons it or fails to perform it (without a valid shar'i excuse) becomes sinful and a fasiq.

(Transcript from the lecture of Tahqiqul ma'rifah)

■ **<u>The six aspects/parts to Kufr bit-tāghut:</u>**

A simple explanation of kufr bit-taghut, its levels and it's position in relation to asl ad- din.

Kufr bit-tāghut is to make barā (disassociate oneself) from all types of tawāgheet, and is performed by the heart (belief), the tongue (statement) and action (limbs). All its levels are wājib, sometimes completely rendering void one's faith if he does not fulfil it, (i.e. becomes an apostate), while other levels cause the person to fall into fisq for which he becomes worthy of punishment from Allah.

Kufr bit-tāghut is evidenced in the Quran in many verses, many of which have come upon the tongue of Prophet Ibrahim (as). Among them is the statement of Allah Azza Wa Jal, {Say, "Allāh has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."} [Al-Imrān:96]

Here, Allah commands us to take Prophet Ibrahim (as) as an example and to follow his example. He later informs us again clearly, {You already have an excellent example in Ibrahim and those with him, when they said to their people, “We totally dissociate ourselves from you and ⌜shun⌝ whatever ⌜idols⌝ you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone.” The only exception is when Abraham said to his father, “I will seek forgiveness for you,⌜” adding, “but⌝ I cannot protect you from Allah at all.” ⌜The believers prayed,⌝ “Our Lord! In You we trust. And to You we ⌜always⌝ turn. And to You is the final return.} (Mumtahinah:4)

In summary, kufr bit-tāghut has six parts/aspects, as follows:

1_اعتقاد بطلان عبادة من دون الله واجتنابها

1- To believe that all worship given to other than Allah is invalid and to deem it false and to avoid it.

The proof is the saying of Allah the Most High, {That is because Allah ˹alone˺ is the Truth and what they invoke besides Him is falsehood.} [Luqman:30].

Level: It is from asl al-Iman wajib, the abandonment of which is kufr, and is performed by the heart, then followed by the tongue and the limbs.

2_ البراءة منهم

2- Barā'a (disassociation) from the tawāgheet.

The Shari'a has originally commanded this type of barā'a (disassociation) to be performed by the tounge, as evidenced by the verse, {And [mention, O Muḥammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship}. [Zukhruf:26]

It is evident from this verse that the bara'a (disassociation) made by Prophet Ibrahim was by statement. (i.e. with the tongue). However, the heart and the limbs also have a share in this aspect, and it comes on two levels.

Level: Asl al-Iman al-Wajib and kamal al-Iman al-Wajib.

Upon the heart: to disassociate oneself from the tawagheet from the heart is from asl al-Iman wājib, the abandonment of which is kufr.

Upon the tounge: to openly declare one's dissociation from them is from kamāl al-Iman wajib, the abandonment of which is fisq and one becomes sinful if not performed without a valid shar'i excuse.

Note: There is no evidence which states that the one who does not openly declare disassociation from the taghut is a kafir, as the Prophet ﷺconcealed his faith in the early years of his message until he was commanded to openly preach the religion.

In addition, the verse in suarh Ghafir is further evidence that the inability to openly declare one's dissociation from the taghut does not completely nullify one's faith, as Allah Azza Wa Jal said, {A believing man from Pharaoh’s people, who was hiding his faith, argued, “Will you kill a man ⌜only⌝ for saying: ‘My Lord is Allah,’ while he has in fact come to you with clear proofs from your Lord?} Allah called the man "a believing man", despite the fact that he didn't openly declare barā'a from them, while his heart did.

3_ عداوتهم بالظاهر- باللسان والجوارح

3- Displaying enmity with the tongue and the limbs.

The evidence is the statement of Allah the Most High, {He [Ibrahim] said, "Then do you see what you have been worshipping. You and your ancient forefathers? They are ˹all˺ enemies to me, except the Lord of all worlds.} (Ash-Shu'ra)

The evidence of displaying enmity upon the limbs is the statement of Allah, {Then he swiftly turned on them, striking ˹them˺ with his right hand.} (As-Saffāt)

Level: to show enmity with the tongue and the limbs falls under Kamal al-Iman al-Wajib. Fighting in the path of Allah is also included in this, and this is why the one who abandons fighting in the way of Allah, without a valid shar'i excuse is a fasiq and is sinful.

4_ إعتزالهم

4- To distance oneself from them.

To separate oneself from their places in which they worship other than Allah Azza Wa Jal, their homelands and their dwellings.

The evidence for this is the statement of Allah, {Since you have distanced yourselves from them and what they worship besides Allah, take refuge in the cave. Your Lord will extend His mercy to you and accommodate you in your ordeal."} (Al-Kahf: 16)

And the statement of Allah Azza Wa Jal,

{And I distance myself from ˹all of˺ you and from whatever you invoke besides Allah} (Maryam: 48)

Level: Sometimes, this is from the asl (such as visiting their places of worship in agreement to their actions, and while being pleased within the heart), and sometimes not, depending on the individual. To separate oneself from their homelands (i.e. hijrah) is from Kamal al-Iman al-Wajib. The one who does not leave dar al-kufr to dar al-Islam (if it is available), without a valid shar'i excuse is sinful.

5_ بغضهم بالقلب

5- Hatred for them with the heart.

This is not the same as enmity, as enmity is performed upon the tongue and the limbs.

Evidence is the statement of Allah Azza Wa Jal, on the tongue of Prophet Ibrahim (as), {The enmity and hatred that has arisen between us and you will last until you believe in Allah alone"..} (Mumtahina: 4)

Level: It is from asl al-Iman al-Wajib. Therefore, the one who does not have hatred in his heart for the taghut and what they worship besides

Allah, is a disbeliever, as Allah Azza Wa Jal said, {You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger}

(Mujadilah:22)

6_ إعتقاد أنهم على ضلال وباطل وتكفيرهم

6- Belief that they themselves are upon misguidance and to make takfeer of them.

The evidence for this is the statement of Allah Azza Wa Jal, {Fight against those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from

those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.}

Level: To believe that they are upon misguidance and upon a false religion is from asl al-Iman al-Wajib. This is in reference to those upon religions other than Islam, and is not to be confused with the takfeer of specific individuals whose ridda/apostasy is not clear.

(A Part transcript of lecture Tahqiqul ma'rifah)

فائدة مهمة وجليلة

الفرق بين إعتقاد ضلال الطاغوت وعابديه ، وبين تكفير أعيانهم ..

لابد من التفريق بين :

إعتقاد أن الطاغوت وعابديه على الضلال والباطل وعلى غير الدين الحق وهذا من أصل الإيمان الواجب وممّا دلت عليه شهادة أن لا إله إلا الله تضمناً ، ولا يصح دين الإسلام الحقيقي النافع والمقبول عند الله إلا باعتقاد ذلك ، ولا يُشترط اختبار المعيّن هل يعتقد ذلك أم لا ، حتى نحكم بإسلامه الحكمي في الدنيا ، لأننا مأمورون بالأخذ بالظاهر والله يتولّى السرائر ، ولا دليل على اختبار المعيّن في ذلك قبل الحكم بإسلامه الحكمي في الدنيا .

قال تعالى : (ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ) [سورة الحج 62] .

وقال تعالى : (قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ وَهُمۡ صَٰغِرُونَ) [سورة التوبة 29] .

وجاء في صحيح مسلم من حديث عمرو بن عبسة رضي الله عنه أنه قال : (كُنْتُ وَأَنَا فِي الْجَاهِلِيَّةِ أَظُنُّ أَنَّ النَّاسَ عَلَى ضَلَالَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَى شَيْءٍ، وَهُمْ يَعْبُدُونَ الْأَوْثَانَ، ...) الحديث .

وبين ..

تسمية الطاغوت وعابديه بأعيانهم بالأسماء الشرعية التي جاءت بها الشريعة ، كاسم كافر ومشرك ومرتد ... إلخ ، وهو حكم (التكفير) ، وهو إلحاق اسم الكفر بالمعين ، وهو - بقيوده وشروطه وضوابطه - من أصل الإيمان الواجب ، لكنه متأخر عمَّا دلت عليه

الشهادتان ولا يُشترط إظهاره لدخول الإسلام إبتداءً ، إذ لابد فيه من مزيد علم زيادة على ما دلت عليه الشهادتان ليدل على هذه الاسماء الشرعية ومتى تنزل على المعين ، وأسباب ذلك (النواقض) ، وشروط تسمية المعين بها ، وموانع تسمية المعيّن بها ..

وهذا كله من العلم الشرعي الزائد عمّا دلت عليه الشهادتان ..

لذلك ليس (التكفير) للمعينين وتسميتهم بتلك الأسماء الشرعية من شروط دخول الإسلام إبتداءً ، والذي يكون بالشهادتين أصالةً وما دلت بقية النصوص الشرعية على الحكم لمن أتى به بالإسلام ..

وإنما التكفير حكم شرعي كالتحليل والتحريم ..

فمن أحلّ الحرام المُجمع عليه أو حرّم الحلال المُجمع عليه كان كافراً ناقضاً لأصل إيمانه الواجب .. لأنه كذّب النصوص .. وتكفيره بعينه يُراعى فيه شروط التكفير للمعينين وموانعه ..

كذلك من أسلم الكافر المُعيّن المجمع على كفره أو حكم بكفر المسلم المُعيّن المُجمع على إسلامه ، كان كافراً ناقضاً لأصل إيمانه الواجب .. لانه كذّب النصوص .. وتكفيره بعينه يُراعى فيه شروط التكفير للمعينين وموانعه ..

قال تعالى : (وَمَا يَجۡحَدُ بِـَٔايَـٰتِنَآ إِلَّا ٱلۡكَـٰفِرُونَ) [سورة العنكبوت 47] .

فمن لم يُفرّق ويُميز بين هذين الأمرين ، خلط خلطاً شديداً ووقع في الغلو أو الإرجاء .

والله أعلى وأعلم .

▪ **A very important and beneficial matter**

The difference between believing that the tawagheet and their worshippers are upon misguidance and between making takfeer upon their specific individuals.

It is necessary to differentiate between:

The belief that the tawagheet and their worshippers are upon misguidance and upon a religion of falsehood. This is from Asl al-Iman al-Wajib and is indicated by the Shahadah Laa ilaha illallah, which is inclusive of this meaning. Therefore, the true religion of Islam is not valid nor acceptable to Allah except with this belief.

The evidence for this are the following verses:

Allah (Azza Wa Jal) says, {That is because Allah ˹alone˺ is the Truth and what they invoke besides Him is falsehood, and Allah ˹alone˺ is truly the Most High, All-Great.} (Al- Hajj: 62)

And His statement, {Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled.} (Tawbah: 29)

Furthermore, it has been reported in shahih Muslim in the hadith of 'Amr bin 'Abasah (may Allah be pleased with him), wherein he said, "In the Pre-Islamic Period of Ignorance, I used to think that people who used to worship idols were misguided and did not adhere to the true religion.." (until the end of the hadith)

***and between**:*

Naming the tāghut and their worshippers individually, with the shar'i names designated by the Shari'ah, like the name kāfir, mushrik, murtad/apostate ..etc, which is a (shar'i) ruling (i.e. takfeer). It is to attach the name of kufr upon a specific individual, within restrictions, conditions and regulations (set by shari'ah), and is from Asl al-Iman al-Wajib, but is a delayed (matter) from that which is indicated by the shahadatan (the two testimonies), and one is not required to present this when embracing Islam in the beginning. This is because it is necessary that there be additional knowledge in this matter than what is indicated in the shahadatān regarding these Shar'i names and when it's ruling is to be passed upon the individual, and the reasons for that (i.e. the nullifiers), and the conditions for naming the specific individual with these names, and mawāni (preventative barriers) for naming the specific individual with these names. All this is acquired with additional shar'i knowledge other than what is indicated by the shahadatan.

This is why takfeer of specific individuals and naming them with these Shar'i terms is not from the conditions of entering Islam in the beginning.

Rather, takfir is a legal shar'i ruling just like the rulings of that which is halal and haram.

So, whoever permits what is forbidden by ijma (consensus) or forbids what is permitted by ijma (consensus) is a disbeliever who has nullified Asl al-Iman al-Wajib because he has belied the texts (Quran and Sunnah). Likewise, whoever claims Islam for a particular disbeliever, upon whom there is ijma of his kufr/disbelief, or rules a particular Muslim with kufr, upon whom there is ijma (consensus) of his Islam has disbelieved and nullified Asl al-Iman al-Wajib because he has belied the texts (Quran and Sunnah). However, when making takfeer of a specific individual, it's conditions and mawāni' (preventative barriers) are taken into account.

The evidence for this is the statement of Allah, {And none reject Our verses except the disbelievers.} (Ankabut:47)

So whoever doesn't distinguish and differentiate between these two matters has fallen into severe confusion and has fallen into ghuluw or irjā.

ملخَّص في مسألة العذر بالجهل لمن وقع في نواقض الإسلام :

الحمد لله رب العالمين والصلاةُ والسلام على خيرِ خلق الله أجمعين وعلى آله وصحبه الغُر الميامين ومن تبعهم بإحسانٍ إلى يوم الجمع والدين ..

أما بعد ..

فبالنسبة لمسألة العُذر بالجهل لمن وقع في النواقض ، عموماً هنالك نواقض لا يُعذر فيها بجهل وتأول ، وهناك ما يُعذر فيها إن كان عاجزاً عن بلوغ العلم حتى يبلغه ، وهنالك ما يُعذر فيه إبتداءً لعدم وجوب العلم به عليه ، وهنالك ما يُعذر صاحبه بسبب خفاء حقيقة القول أو الفعل عليه ..

وبيانه كما يلي - مُختصراً - :

أولاً/ ما دلت عليه الآيات الكونية - من خلق السموات والأرض وما بينهما - من أن الله واحد خالق رازق مالك مُدبر ذو قوة وعظمة وحياة وقيوميه وغيرها ...

لا عُذر فيها بجهل إن جهلها ووقع في ما يُخالفها - كإنكار وجود الله أو أنه واحد بذاته أو خلقه وملكه ورزقه وتدبيره أو أنه حي قيوم قادر - خاصة بعد مجيئ الآيات الشرعية مؤيده لما دلت عليه الآيات الكونية ..

فالنظر في الآيات الكونية والتدبر بالعقل السليم يُحدث في النفس هذا العلم بتلك الأمور .. فكيف وقد جاءت بها نصوص الشريعة تؤيدها ..

■ Ruling of the one jāhil/ignorant in [specific matters] of Deen

Excuse of ignorance

A summary on the mas'alah of excuse of ignorance for the one who has committed any of the nullifiers of Islam:

Regarding this mas'alah, generally speaking, there are those nullifiers for which there is no excuse of ignorance or misinterpretation if committed, and there are those for which one may be excused if he was unable to attain it's knowledge, until he attains it. There are also matters for which he is excused from the outset, due to the fact that seeking it's knowledge was not obligatory, and there may be matters for which one is excused due to the true reality of the statement or action being concealed from him.

In summary:

Firstly, what is evident by ayāt kawniyya (cosmic/natural signs), from the creation of the heavens and the earth and what is between them, which shows that Allah is one, and He is the Creator, Provider, Owner, the Organiser of the universe, Giver of Life and the Sustainer, etc.

There is no excuse of ignorance for the one who is ignorant of these matters and falls into that which contradicts this, such as denying the existence of Allah, or denies that He is One and Alone, or denies that He is the Creator, or that He is the Ever- Living, Self- Sustaining, the All Able- One, especially since the revelation of the verses in Shar'ia which support what is indicated by the ayāt Kawniyyah/cosmic signs

This is because looking into and contemplating with a sound mind upon the ayāt Kawniyya (cosmic/natural signs) brings about this knowledge. Then how about, after Divine Revelation which support this.

ثانياً/ أما ما دلت عليه الآيات الشرعية - من الكتاب والسُنة - فهي قسمان :

1/ ما دلت عليه الشهادتان من علمٍ ومعانٍ ، وهذا لا عذر فيه لمن إنتسب للإسلام بالجهل ..

فما دلت عليه الشهادتان هو أدنى حد للعلم يفترض وجوده عند كل مُسلم إدعى الإسلام ونسب نفسه له ، وهي أول ما ينطقه المُكلف لدخول دين الإسلام وصيرورته مسلماً .

فإن كان يعلم حُرمة عبادة غير الله بها فالحُجة قائمة عليه ، وإن كان لا يعلم ذلك - وثبت لنا جهله بذلك - فهذا لم يدخل الإسلام إبتداءً حتى نُخرجه منه!

وهذا ليس في عبادة غير الله فقط ، بل في كل ما دلت عليه الشهادتان من المعاني والدلالات ..
مثل أن الله واحد في ذاته ، وأن محمد عليه الصلاة والسلام رسول من عند الله للناس كافة ، وأن الإسلام هو الحق وما سواه باطل ، وأن من دان بغير دين الإسلام فهو ليس على شيء وعلى دينٍ باطل ، وان الله سبحانه وتعالى حقه التعظيم ومحمد عليه الصلاة والسلام كذلك يُعظّم ودين الإسلام كذلك يُعظّم ورسالته من الوحي تُعظّم ، وأن النبي يجب تصديقه وتصديق رسالته جملةً وقَبول رسالته جملةً وطاعته واتباعه فيما آتى به مُجملاً ، وأن القرآن رسالة الله التي أرسلها مع رسوله وكذلك السُنة - وهي تبع للقرآن الذي أثبت انها رسالة من عند الله ووحي أيضاً - وغير ذلك من المعاني والدلالات للشهادتين بالمطابقة والتضمن ..

كلها لا عُذر فيها لأحد بالجهل إن أتى بما يُخالفها وتعذَّر به .

وبالتالي ..

- فمن نفى وجود الله ..
- أو قال أن الله إثنين أو ثلاثة أو أكثر ..
- أو قال أن محمد عليه الصلاة والسلام ليس برسول ..

• او أن محمد شخص آخر غير محمد بن عبد الله بن عبد المُطلب الهاشمي القُرشي ..

• أو أنه ليس الذي كان بمكة وهاجر إلى المدينة بل شخصٌ آخر ..

• أو أنه رسول للعرب فقط لا لغيرهم ، أو لزمان مُحدد دون زمان آخر أو لمكان محدد دون مكانٍ آخر ..

• أو قال أن دين الإسلام حق كذلك اليهودية والنصرانية وغيرها من الأديان حق أو أن من يدين بغير الإسلام على حق أو على شيء أو أنه مؤمن بالله من وجه آخر ..

• أو سب الله أو رسوله أو دينه أو رسالته مع رسوله من كتابٍ وسنة أو استهزاء أو استخف • أو انتقص أو أتى بكل ما يُخالف التعظيم لهذه المُعظمات ..

• أو أعرض عن سماع أو قَبول رسالة النبي عليه الصلاة والسلام جُملةً ..

• أو كذّب بهذه الرسالة جملةً او بالرسول المُرسل ..

•أو سمعها وصدّقها جملة وقبلها جملةً وصدّق الرسول لكن إمتنع وتولى عن طاعته جملةً ..

■ كل هؤلاء لا عُذر لهم بالجهل وهم كفار إن فعلوا هذه الأمور وهم بالغين عاقلين مختارين قاصدين لما فعلوا .. فالحُجة قائمة عليهم بمعنى الشهادتين وما دلت عليه من معانٍ ..

فإن كانوا يجهلون حقيقةً أنها دلت على ذلك - وثبت لنا - فهؤلاء لم يدخلوا الإسلام إبتداءً حتى نُخرجهم منه !

Secondly, that which is evidenced by Shar'i verses from the Qur'an and Sunnah. These are of two categories:

1- Knowledge which is indicated by the Shahadatān (two testimonies) and there is no excuse of ignorance in this matter for anyone who attributes himself to Islam, because the knowledge which is indicated by the Shahadatān (i.e. none has the right to be worshipped except Allah) is the least amount of knowledge one must have, and it is the requirement for entering Islam and is the method to become a Muslim.

So if one knows that worship to other than Allah is forbidden by it (i.e. by the shahàdah), then the hujja/argument/proof is established against him, and if he doesn't know that, and his ignorance in this is proven to us, then indeed he did not enter Islam in the first place in order for us to expel him from it.

This is not only regarding the worship of other than Allah, but rather, it includes all that which is evidenced in the meaning of the Shahadatan, such as Allah is One, and Muhammad ﷺis the Messenger sent by Allah to the whole of mankind, that Islam is the religion of truth and all other religions are false, and that whoever claims a religion other than the religion of Islam is upon nothing but falsehood, and that Allah has the right to be honoured, and likewise His Messenger His religion and His Revelation are to be honoured, and that it is wajib/obligatory to believe in the Prophet and to believe in his message fully and his message must be accepted fully, and that he ﷺmust be obeyed and followed in what he brought, and that the Qur’an is Allah's message which He sent to His Messenger, and likewise the Sunnah, being a second type of message and a

revelation as well etc., and other such meanings and indications all of which conform and are included in the meaning of Laa ilaha illallah.

There is no excuse for anyone to be ignorant in any of these matters if he committed anything which contradicts this.

Therefore, whoever:

• denies the existence of Allah.

• or says that Allah is one of two or three.

• or that Muhammad ﷺ is not a messenger

• or that Muhammad ﷺ is someone other than Muhammad bin Abdullah bin Abdul- Muttalib al-Hashimi al- Qurashi.

• or that he is not the one who made hijra from Makkah to Madinah, rather it is another person.

• or that he is sent only to the Arabs, or for a specific time only, or to a specific place etc., and not to the rest.

• or claims that other religions such as Judaism and Christianity are true just like Islam.

• or claims that whoever is upon another religion other than Islam is also upon the truth and that they are believers in Allah from a different perspective.

• or he insults Allah, or His Messenger or His religion, or His message which He sent through His Messengers; namely the Qur'an and the Sunnah, or ridicules or belittles them.

• or he comes with anything which is contrary to that which honours these honourable matters.

• or he denies this message or a messenger sent.

• or refuses to hear or accept the message of the Prophet ﷺfully.

• or he heard and accepted the message fully, and believed in the Messenger, but he resists and turns away from the obedience of the message fully.

▪ Anyone who falls into any of the above mentioned matters are kuffar/disbelievers and have no excuse of ignorance if they were sane adults(i.e. bāligh), who committed these actions willingly and intentionally. This is because the hujja/proof has already been established against them by what is indicated in the meaning of the Shahadatayn.

If they were ignorant of the fact that the shahadah indicates these matters in its meaning, and it has been proven so, then they did not enter Islam in the first place in order for us to expel them from it.

2/ ما زاد على ما دلت عليه الشهادتان مما دل عليه علم الشريعة ، وهذا نوعان :

أ/ علم فرض عين وهو ما زاد على معنى الشهادتين من العلم الذي لا تصح عبادة الله إلا به - كمن أنكر وجوب الصلاة المفروضة ووجود الملائكة - فهذا لا يُعذر فيه بالجهل إن وقع المُكلف في خلافه إلا العاجز عن بلوغ العلم مع تمكنه من التعلم في نفسه فليس فيه عاهة مزمنة تمنع تحصيله للعلم ..

لأن تحصيل هذا العلم فرض عين على المُكلف إبتداءً حتى تصح عبادته لله عز وجل ، لا يسقط عنه وجوبه إلا حال عجزه عن تحصيله ..

فالقاعدة الفقهية تقول : (الواجب يسقط بالعجز) .

ب/ علمٌ مُستحب وهو ما زاد على ذلك من علوم الشريعة - كمن جهل مشروعية السِّواك فأنكر أنه من الدين - فهذا يُعذر المكلف بالجهل به إن وقع في خلافه إبتداءً حتى تقوم الحجة عليه ببلوغ العلم له حقيقةً لا حُكماً .. لأن جهله هنا معتبر من وجه أن لا يجب عليه تعلم هذا القسم من العلم الشرعي إبتداءً ..

وللقاضي أو المفتي أن ينظر في قرائن حال مثل هذا ، فإن تبيّن له أن مثله لا يخفى عليه هذا العلم - ولو كان مستحباً تحصيله في حقه - بسبب إنتشار العلم به في المنطقة التي هو فيها ، فلا يعذره بجهله وإن إدعاه .. والله أعلى أعلم .

2- The second type of Knowledge is what is additional that indicated by the Shahadatān, which is evidenced by knowledge of Shari'ah, and this is of two types:

a) Knowledge which is fardh 'ayn/obligated upon each individual, and is in addition to what is indicated in the meaning of the Shahadatayn (two testimonies). This is Knowledge without which the Ibadah/worship of Allah cannot be correct, like someone who denies the obligation of the obligatory salahs and the existence of angels etc. This mukallif [sane adult] is not excused with ignorance if he fell into that which contradicts it, except for the one who is incapable of attaining knowledge even though he is able to learn in himself, and he does not have a chronic disability that prevents him from acquiring knowledge.

This is because to attain this knowledge is fardh 'ayn upon the mukallif (i.e. a sane adult charged with shar'i obligations) from the beginning, in order for his worship of Allah to be correct. The obligation to attain this knowledge is not dropped except if he is incapable of reaching it, as the principle of fiqh states; ('an obligation is dropped due to incapability').

b) Knowledge that is mustahab/recommended, which is in addition to the required shar'i/Islamic knowledge, like someone who is ignorant of the command of using the siwak/tooth stick, and thus denies that this is from the deen. This person is excused at the beginning, due to ignorance, if he fell into that which contradicts it, until the hujja/argument is established against him by conveying it's

knowledge to him in reality, and not in ruling. This is because his ignorance here is considered (excusable) from a perspective, because in the beginning it was not obligatory upon him to learn this type of Shar'i knowledge.

And it is for the Qādhi or Mufti to look into the evidence from his condition, (i.e. what his condition reveals). If it becomes evident to him that this knowledge was not hidden from this person, even if it was mustahab/recommended for him to attain it, due to the widespread knowledge of this in the area he is living in, then he is not excused even if he claims so.

والله أعلى وأعلم

Penned by Shaykh Abu Bara'a as-Sayf حفظه الله

والحمد لله رب العالمين

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